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CURRENT COMMENT

The success of the St. Boniface street car line is phenomenal. On no other line are the cars so often uncomfortably crowded, and the overcrowding begins as early as two in the afternoon. Between six and seven in the evening standing room is hard to find. The company, we are told, was so pleased with the unexpected patronage that they spoke two or three weeks ago of putting on extra cars with a twelve instead of a twenty-five minute service. But the promise is yet in the air. One shudders, or rather, burns with indignation at the thought of the stifling atmosphere in those small cars during winter, with the stove taking up so much valuable room. The most needed improvement is, first of all, larger cars. Why not give the St. Boniface and Norwood patrons, out of whom the company is coining money, the finest cars in the city? And there is not a moment to lose, for snow will come at any time, and then how will the company be able to put in the extra switches necessary for a more frequent service?

When so much nonsense is being written about the recently deceased author of "Chita," it is refreshing to quote the wholesome view of him taken by a learned Catholic writer. The following appreciation by James R. Randall in the "Catholic Columbian" of Oct. 15 is quite different from the rhapsodies of the secular journals: About the same time that Senator Hoar passed from this world, Lascadio Hearn, a strange genius and picturesque writer, departed from this world. He was half Irish and half Greek. His father, must have been originally a Catholic, for his pious Irish grandmother wanted him to be a priest. He had no vocation and drifted from one belief to another or to none at all religiously, until he landed in Japan, married a woman of that country and ostensibly adopted the Buddhist or atheistic cult there. Possibly, he became a rationalist, indifferent to all religion, a sensuous worshipper of pantheistic beauty. He was a sorcerer of language, a word-enchanter. He was apparently the slave of intellectual romance and mysticism. He was blind in one eye, weak-sighted in the other, and an ungainly creature physically. He gained an earthly reputation, but what of his soul? Of what use was all that gift of language, if he lost the heavenly harmonies?

From this picture we turn with relief to a more pleasing one. Mr. Wilfrid Ward, in his recently published "Memoir" of Aubrey de Vere, relates the Irish poet's first meeting with Herbert, afterwards Cardinal Vaughan. De Vere was looking for a suitable apartment in Rome, when somebody suggested that a young English ecclesiastic had an excellent sitting-room near the Piazza della Minerva, and would perhaps share it with him. De Vere knocked at the door, and hearing the Italian word for "Come in," obeyed the summons, and, as he often recalled to Mr. Ward, he stood transfixed by the beauty of the English boy of twenty-two, saying to himself: "Good Heavens, if you are like that, what must your sister be!" The young ecclesiastic and the young poet immediately became fellow-lodgers and friends. Later on, when Aubrey de Vere visited Courtfield, the home of Colonel Vaughan, he found that not only the sisters, but all the family were not merely paragons of physical beauty, but the simplest, noblest, most generous, devout and humble people he had ever seen. "The beautiful mother of twelve children cannot feel satisfied unless her six sons all become priests, and her six daughters nuns." But De Vere's count is surely less by one at least, if not two, than the real total of those remarkable children; for there were at least six sons who became priests, the Cardinal,

the Archbishop of Sydney, the Benedictine Prior, Father Jerome, all three dead, and three still living, Father Bernard Vaughan, Monsignor John Vaughan, and Father Kenelon Vaughan, and there is a seventh son, the present Colonel Vaughan, Squire of Courtfield like his fathers.

While still in Rome, De Vere writes to his sister at Curragh Chase, in Ireland: "I like my companion better every day. I must have mentioned him to you; he is a Mr. Vaughan, the eldest son of one of the great old Catholic families of England. He renounces prospects as brilliant as almost any man in England can command, to be a priest in some out-of-the-way village in Wales, and seems as happy as the day is long at his studies and devotions. He is very handsome and refined and as innocent as a child. He sits up half the night reading Thomas Aquinas, and tells me the next morning that he has been dreaming that people had been burning him alive and that it had given him no pain."

Mr. Wilfrid Ward himself gives a graphic account of the effect of the Cardinal's personal appearance. "My own first meeting with Aubrey de Vere," he writes, "came in the year 1874 or 1875. It is stamped on my memory by an amusing incident which occurred on the same day. Aubrey de Vere was at Farringford, enjoying the daily society of his dear friends the Tennysons, and of Mrs. Cameron, who lived at Freshwater Bay. Cardinal Vaughan, then Bishop of Salford, was staying with my father and mother at Weston Manor, and Aubrey de Vere came to tea with us one afternoon, in company with Tennyson and Mrs. Cameron, to meet his old friend. Mrs. Cameron was at that time photographing various persons to represent the characters in the "Idylls," and I had heard her grumble at not being satisfied with her attempt at a representation of Lancelot—face, figure, age, or expression was wrong in every candidate. As Mrs. Cameron and Tennyson entered the drawing-room together, Bishop Vaughan was standing in the glow of the winter fire, looking, as he ever did, the most knightly of priests, and Mrs. Cameron stood for a moment transfixed, as Aubrey de Vere himself had done twenty years earlier in Rome. Then she cried out, pointing to him: 'Alfred, I have found Sir Lancelot.' Tennyson's bad sight prevented him from seeing at whom she was pointing, and he replied, in loud and deep tones: 'I want a face that is well worn with human passion.' The Bishop smiled and blushed, and the general laughter could not be suppressed. Tennyson and he were made acquainted, and their meeting, after this somewhat unpromising beginning, proved a great success."

In common with several others among our friends and acquaintances we lately received from W. E. Blake, importer and manufacturer of church and mission goods, Toronto, a circular and handbill in French, which bears "English as She is Spoke" to a standstill. That immortal production of a Portuguese pen, which sent the English-speaking world into roars of laughter some twenty years ago, was, though extremely funny, yet generally intelligible. Mr. Blake's French, on the contrary, often defies the most ingenious searcher after hidden meanings. Here are a few specimens of his effort to advertise candles and oils:

Office de W. E. BLAKE
Manufacturier et Importateur
Vetements — de Appareil pour
l'Autel—de Vins pour l'Autel
—Candles — Huiles—
Livres Catholiques
Etc.

Reverend, L'Abbe :

Nous donnons a vous notre liste de nos prix de haut grade de chandelles at huiles, et nous pensons que nous ne recevions pas une tres grande portion comme nous serions en cetttes marchandises, nous desirons mettre avant vous les suivantes.

FAITS!

PREMIEREMENT—Nos huiles et chandelles sont tous positivement haut grade et entierement garanties.

SECONDEMENT—Nos prix sont tres meme comme ces qui sont cite par tous maisons de America speciallement en United States.

TROISIEMEMENT—Vous n'avez pas droits de douane, ou incommodites et etc payer quand vous achetez de nous.

QUATRIEMEMENT—Nos affranchissements les frets pour tous ordres solides de chandelles de \$15.00 ou plus d'orient de Winnipeg.

CINQUIEMEMENT—Nous sommes une maison Canadienne aiant marche seulement en Canada et parce que des droits de douane de United States nous sommes ferme de leur marche.

Nous desirons aussi recevoir du moins une portion de patronage obligatoire.

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W. E. BLAKE.

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N.B.—Nous derignons votre attention a notr' avertissement entoure de nos marchandises pour les Missions.

LES CHANDELLES DE CIRE DES ABEILLES.

(Elles sont garante une Chandelle renferme dans les Rubriques)
La meilleur qualite est fait

avec les mains 40c livre

LES CHANDELLES DE PURE CIRE DES ABEILLES.

(Garantisantes.)
Elles sont fait seulement avec

les mains 55c livre

Touts en haut sont dans plaines ou bouts qui sont prepare a user Elles sont emballe dans caisses de 24, 36, 48 et 96 livre et dans tous tailles.

LES CHANDELLES PASCALLES.

De 2 a 30 livres chaque.

Marque du Autel 20c livre

Marque du Autel elles sont artistement decore avec dessins les plus nouveaux 75c livre

LES CHANDELLES POUR PREMIERE COMMUNION.

Elles sont decore nettement avec dessins appropries dans tous tailles.

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Le meilleur qualite, elles sont presse hydrauliquement, 2s, 3s, 4s, 6s, plaines bouts, qui sont emballe dans couches, 30 et 40 livre.... 18c livre

Si sont emballe dans cartons, 36 livre caisses 19c livre

Les Chandelles qui sont prepare a user dans le chandelier sans coupe, 3c extra, 1s, 2s, 12s, 18s, aussi 2 livres 3 livres et 4 livres chaque 20c livre

LES CHANDELLES VOTIFS QUI SONT PRESSE SOLIDEMENT.

Une ligne special pour votifs pieds ou elles sont use pour la decoration du autel 6s seulement plaines bouts dans 40 livres caisses 12c livre

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Le taille 0, 1, 2, 3 et 4 75c caisse

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Il est garante bruler a derniere goutte.

Huile pour le Sanctuaire pour les Choses qui flottent seulement dans, 5 gal. caisses \$1.00 gal

Huit jour huile pour mechess de huites jours (le meilleur qualite garantie) \$1.15

Is this the sort of French they teach in Toronto? If Blake's goods are no

better than his lingo, he will soon go out of business.

The "Rassegna Nazionale," a paper published in Italy, thus exposes the absurdity of any codification of free thought: "It would be laughable, if it were not melancholy (says the writer) to see men for the most part bound by terrible and mysterious oaths to a sect which enslaves soul and body, strenuously endeavoring to maintain the right of freedom of thought, and making believe to think with their own heads. But what matters this to the promoters, provided they see their way to leading a fresh onslaught upon religion, and offering a fresh insult to its august Head? For in truth what the self-styled free-thinkers desire is, in the name of freedom of thought, to forbid others to think differently from them, and while themselves bound to a despotically absolutist congregation, to prevent others from believing in their Church and from maintaining their faith." This is interesting, especially when taken in connection with the Rome correspondence of the "Tablet," published in another column.

Few inventions of our modern purists annoy us more than the use, principally among American writers, of "would better" instead of "had better." It is, therefore, with a feeling of intense relief that we have read Professor Lounsbury's history of the correct idiom and his demolition of the absurd puristie would-be correction in Harper's Magazine. As he is one of the greatest living authorities on the history of English words, and as his treatment of this idiom is full of interesting historical proof, we have reason to hope that no writer who respects himself will ever again use "would better." "The use of it," says the great Yale professor, "is so distinctly repugnant to our idiom, not to call it absolutely improper, that, when met with, it is apt to provoke a cry of pain from him who has been nurtured upon the great classics of our literature." He points out that the phrase, "he would better do so and so," does not really mean that it would be better for him to do it, but that he would do it better than something else. Consequently the phrase is not only ungrammatical but meaningless, whereas "he had better do so and so" is excellent English. "Would rather" for "had rather" is not nearly so bad, but it is weak and unidiomatic. Take that well known verse from the Psalms: "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." The man who does not prefer "had" to "would" in this passage has no ear for the harmonies of literature.

We beg to inform those of our contemporaries who are reproducing His Lordship Bishop Pascal's sketch of his Indian Missions, and crediting it to the "Illustrated Catholic Missions," that this is a verbatim report, made expressly for the "Northwest Review" and first published in our columns, of an informal talk given by the Right Rev. Vicar Apostolic of the Saskatchewan to the students of St. Boniface College about a year ago.

Nominations for the general election will take place next Thursday. We have no political bias, for we place our trust in neither party, both being about equally mendacious and corrupt. But, as the railway question is to the fore, we may as well remind our friends of the contrast between the abject slavery of the New World in this matter as compared with the glorious liberty of the Old World. We of the New World, when we are ignorant and have never lived in the Old World, waste our stupid pity on people whom we wrongly suppose to be over-policed and overgoverned. But the fact is that in Europe (including the British Isles) the railways are the servants of the people, here the people are the servants of the railways; there railways pay for the privilege of entering into a most lucrative busi-

ness, here we subsidize our railways over and over again till we have made millionaires of each of the directors; there the complaints of the poorest traveller against a negligent or crusty official are listened to with respect and acted upon, here most complaints are answered by contemptuous curses from local clerks and indifference on the part of higher officers; there laws are enforced and consequently accidents are rare, here laws are multiplied but never observed, and accidents are so common that he who enters a railway train must be ready for death; there the people would not stand the overcrowding of steam and electric cars; when every seat in a car is taken no one else is admitted and another car is provided; here we tamely submit to being huddled standing up into overcrowded and horribly stuffy cars. The reason of all this is that public opinion in America is swayed by the plebeian upstart. Now the plebeian upstart, having exhausted all his energy in getting near the top of the ladder, has none left to claim his rights; he is so much afraid of falling off that he keeps mum. In Europe public opinion is still swayed by the gentlemanly, independent element, in season and out of season. From the very nature of things we can never hope to regain the European level; but we might at least choose the lesser evil, i.e., the platform that gives less power to railway corporations.

FRANCISCANS AND JESUITS.

The "Atlantic Monthly," which for many recent years had been tolerably fair to the Catholic Church, has reverted to its old-time bigotry by admitting to its September number an article on Italy, signed De Gubernatis, which betrays lamentable ignorance of facts. The St. Louis "Western Watchman" scores the writer thus: "Of the Church he has a qualified praise; the section represented by the Franciscans he pretends to reverence, while that represented by the Jesuits he abhors. The contrast he draws between the Son of St. Francis and the Son of St. Ignatius is ludicrous in the extreme. The one is a picture of guileless innocence, and the other a portraiture of greed and cruelty that would do duty for a conventional caricature of Torquemada. Every Catholic knows that the difference between the members of different religious orders is one of garb and work mostly. The virtues and the counsels are practically all alike and in like degree. The good Jesuit in the place of a good Franciscan would do what the good Franciscan does; and vice versa. Both have been horribly traduced and ludicrously travestied before the eyes of the world, so that the real Jesuit and the real Franciscan are almost unknown; the vulgar fiction having in the non-Catholic mind usurped the place of the flesh and blood reality. It is a common alumnus to represent the Jesuits as the real governors of the Church; the dictators of her policy; and the sworn avengers of her wrongs. They are this no more so than other orders and not one-hundredth part as much so as the secular clergy. The policy of the Church is the consensus of Catholic opinion on any subject of present importance; so that every Catholic in the world is to the extent of his ability and influence a dictator to the balance. There is no such thing as Jesuit influence; Jesuit policy; Jesuit teaching; and very little of United Jesuit action. There is less solidarity among the Jesuits than among any of the other orders of the Church. This comes from their being controversialists and casuists par excellence. A great deal has been said for four hundred years of the dominant influence of the Jesuits at the Vatican. This is a vulgar conceit that has come down to us from the days of the Reformation. The Jesuits have always played a role at Rome secondary to that of the three other great orders of the Church. But except for rare intervals the interests of the Church and of the Papacy have been in the hands of the secular clergy. Another vulgar mis-

conception regards the wealth of the Jesuits. Jesuit property is Church property. This canonical fact has been brought to the knowledge of the world in the negotiations between this government and the Vatican on the subject of the Friar lands in the Philippines. The property held by the Jesuits that is devoted to religion and Catholic education might as well be held in the name of the Bishop or the Sovereign Pontiff. It is sacred. Secular property the Jesuits have little, far less than other orders. Then why are they singled out for abuse and obloquy? It is because they hammered the life out of the Reformers, and the memory of their terrible onslaughts still rankles in the bosom of their children. We love them for the enemies they have made."

The "Tablet" correspondent's article on "Freethinkers in Council," mentioned in Current Comments, is unavoidably crowded out, and will appear next issue.

ST. MARY'S SCHOOL.

Meeting to Consider the Financial Position—Pleased With the Report.

A meeting of the parishioners of St. Mary's was held in the Assembly Hall of the new school building on Sunday afternoon to receive full statements as to the cost of the building and to organize for the future administration of the institution. There was a large attendance, Mr. M. McManus being elected chairman, with Mr. F. W. Russell secretary.

In the course of a detailed statement the parish priest, Rev. Father Cahill, stated that the total cost of the building, including all extras, was about \$42,000, and he explained how the money had been raised to meet this expenditure and what payments had already been made to the construction company. He gave an approximate estimate of the cost of running the school, which, including interest on the capital outlay, it is expected, will be fully \$8,000 per annum. He gave further figures to show the amount raised in the parish for school purposes during the past year, and pointed out that these indicated still further and much heavier sacrifices on the part of the people in the future. He emphasized the seriousness of this great financial obligation which the parish must face, and invited the people to co-operate with him by appointing a committee.

Several of the gentlemen present spoke to the points raised, all of them congratulating the parish priest and the parish generally, on the magnificent structure that had been erected, and which is, they consider, the finest school building in the city. After considerable discussion it was finally resolved that a committee of twelve be appointed to act in conjunction with the parish priest, their period of office to be one year, with power to fill vacancies. In accordance with this resolution, the following committee was selected: N. Bawlf, M. McManus, F. W. Russell, E. Cass, Dr. McKenty, Alderman Wynne, C. W. O. Lane, C. A. Kemball, T. Jobin, J. Callahan, J. J. Golden, E. R. Dowdall. The meeting then adjourned, and the committee met and organized by appointing Mr. N. Bawlf as permanent chairman, and Mr. F. W. Russell as secretary. The preliminary business was fully gone into, and it was resolved that the committee meet weekly. The first meeting will take place on Sunday afternoon next at the same place.—Evening News Bulletin, Oct. 17.

Persons and Facts

On Friday of last week, some sixty miles south of Winnipeg, as the St. Paul fast train was approaching Emerson, the engine struck a large moose which was loping along the track. The animal was hurled fifty feet and instantly killed. It proved to be one of the largest specimens seen there for a number of years and weighed about twelve hundred pounds. The antlers measured about four feet from tip to tip. The section men divided the spoils. Moose appear to be quite plentiful near Emerson this season. Northern Minnesota is a favorite haunt of moose, especially in the eastern wilds through which the C.N.R. passes. A couple of years ago at one of the eating stations moose meat was the ordinary fare, because it was cheaper than beef, and in that remote part of the state the game laws were more honored in the breach than in the observance.

Father Noll's little book, "Kind Words From Your Pastor," has had an enormous sale. This year over 500,000 copies have been sold. A new Christmas edition is in the press, and Father Noll is sure that very many pastors will distribute the booklet among their parishioners as a little Christmas gift.

John E. Redmond, before sailing for Ireland, Wednesday, Oct. 13, told his friends at New York that he had raised the \$50,000 which he came for to aid in the Irish cause.

A scene probably without its parallel in theatrical annals occurred at the Grand Theatre, Swansea, on Saturday night at the conclusion of Sir Henry Irving's farewell performance. After the curtain had fallen on "The Bells," the veteran actor was called before the curtain, and was greeted with great cheering. Then some one in the gallery commenced the hymn "Lead, kindly light," and the strain was taken up by his companions, and in a few seconds the whole audience had risen and was fervently singing Newman's beautiful hymn. An attempt was made to suppress the singing, and just as success was about to crown the efforts Sir Henry interposed, expressing his delight with the singing, which, he said, would be for ever engraven on his memory. Then another Welshman, with a full, rich voice, struck up "God be with you till we meet again," and again the audience joined in heartily. Sir Henry Irving stood with bowed head, and was deeply moved by the remarkable demonstration. Speaking with much emotion, he said that he should never visit Swansea again as an actor, but he hoped to return as a friend.—Liverpool "Catholic Times," Oct. 7.

Captain Roger de Beudrap, of Vannes, France, who resigned his commission in the French army rather than obey Combes' order to evict religions, returned on Wednesday from the Calgary district, where he purchased a ranch and will settle with his family next year. Meanwhile, on his arrival here, he placed his sixteen-year-old son in St. Boniface College.

Clerical News.

Rev. Father Thibaudeau, O.M.I., after spending two months in Montreal, returned to St. Mary's last week.

A cablegram from Rome, dated Oct. 14, announces the beginning of the final celebration of the Immaculate Conception jubilee in November. There will be a "Marian Congress," at which all countries will be represented. This congress will be held in the vast Church of the Twelve Apostles, and in the halls of the Cancellaria and the Roman Seminary. There will also be a Marian exposition, which will occupy the eight large halls on the first floor of the Lateran palace. But the great event of the jubilee will be the papal mass in St. Peter's on Dec. 8, and the solemn crowning by Pius X. of the mosaic picture of "Our Lady" in the choir chapel. On Dec. 8, 1854, immediately after the mass, in which the Dogma of the Immaculate Conception was defined, Pius IX. set a rich crown on this image, but the new crown is vastly more precious. It consists of twelve large stars, formed of hundreds of precious stones, and united by an aureole of solid gold. Either during the function in St. Peter's, or on the same day in the Vatican, in the presence of the Pope, Perosi's new cantata will be sung, and in the evening there will be a general illumination of the houses of Rome.

The Very Rev. Father Petronius, O.S.F.C., whose secular name is Francis Gramigna, has been appointed Bishop of Allahabad. He is a native of Bologna and sixty years old. He has been in the Indian Missions 33 years, and since the death of the late Bishop, has been Administrator of the diocese.

Rev. James Dugas, S.J., rector of St. Boniface College, said Mass at Whitemouth last Sunday.

Rev. Father Enfrin began on Thurs-

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I have taken Milburn's Heart and Nerve Pills for palpitation of the heart and shattered nerves, and for both troubles have found great relief.—Mrs. W. Ackert, Ingersoll, Ont.

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Before taking Milburn's Heart and Nerve Pills I was all run down, could not sleep at night and was terribly troubled with my heart. Since taking them I feel splendid. I sleep well at night and my heart does not trouble me at all. They have done me a world of good.—Jas. D. McLeod, Hartsville, P.E.I.

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The Keeley treatment is administered only at the Institute itself, where each patient is carefully examined by experienced physicians and individually treated as the symptoms demand. Those interested can obtain further information by addressing the Manager, 133 Osborne Street, Fort Rouge, Winnipeg.

day a retreat to the children who will make their first communion in the new church of St. Pierre next Sunday. There are 36 First Communicants, equally divided between girls and boys.

Father Cleary, editor of the New Zealand "Tablet," who passed through here two years ago and was Father Cherrier's guest, has been made a bishop.

AN ORANGE JURY.

Lord Fortescue in his Diary tells a story of O'Connell which will be of interest to lawyers. "I was once engaged for the accused in a murder trial," said O'Connell. "I called only one witness, but that was the man alleged to have been murdered, perfectly safe and sound. It had no effect, however; there was an Orange jury."—July Messenger.

THE SIGN OF CHRISTIANITY.

(From Church Progress.)
Signing with the cross was first practised by Christians to distinguish themselves from the pagans. Judged by this criterion, there are only a few Christians to-day in this country outside the Catholic Church.

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BLESSING OF NEW CHURCH AT ST. PIERRE.

The blessing of the new church at St. Pierre, Man., took place on Wednesday, Oct. 19, at 10 o'clock a.m. It is a fine Romanesque church in brick, 125 feet long, 50 feet wide in the nave, and 66 feet in the transept, 45 feet high, with a high steeple to the left of the entrance and a smaller one to the right. The corner stone was laid in 1899. The architect is Jos. Arthur Godin, of Montreal, and his father, E. Godin, conducted the undertaking. The inner furniture (pews, confessionals, pulpits, staircase to gallery, etc.) was made by Paquet & Godbout, of St. Hyacinthe, Que.

This is the fourth place of Catholic worship erected in the village of St. Pierre. The first was a small log chapel put up in 1878. In 1880 this made room for a larger church, which was again replaced by a still larger one in 1884, this last remaining till this spring, when it was pulled down and the parishioners worshipped in a large tent while the new edifice was building.

On Tuesday afternoon a large number of friends, clerical and lay, took the train from Winnipeg and St. Boniface to Otterburne, on the Emerson branch, whence there was a pleasant five-mile drive to St. Pierre. The weather was beautiful and mild both Tuesday and Wednesday. Rev. Father Jolys, who became the first resident pastor of this parish in 1880, and to whom is due the flourishing condition of this settlement, received his many guests with his usual tactful hospitality. All the clergy were entertained at a generous and tasty supper, or rather, late dinner, in the evening, after which in the town hall everybody witnessed a charming entertainment provided by the girls and boys under the direction of the Sisters of Jesus and Mary. "Zelie, or the Martyr to Obedience," was played with spirit and feeling by the young girls of the convent, and held the attention of the large audience that thronged the hall and frequently manifested by applause their appreciation of the naturalness of the young players. Between the acts, which were three in number, Mr. Ruet, a former singer at the Conservatoire de Paris, now working at the brick-venereing of the new convent, sang a couple of high class opera selections and gave evidence of a baritone voice of rare richness and flexibility. An amusing dialogue, with clever practical hits in the line of defects to be corrected, was well rendered by four bright lads. Then one of the larger girls spoke a graceful address to the Vicar General, who represented the Archbishop in the latter's absence.

The Very Rev. F. A. Dugas, V.G., replied in a few suitable words, expressing his regret that the Archbishop himself could not be present, owing to a meeting of the Episcopate in the east, and congratulating both the worthy pastor on the success of his efforts in church and school work and the good Sisters whose skilful training was so evident in the delightful entertainment given by their pupils. Rev. Father Jolys thanked the Very Rev. Vicar General for honoring the parish by his presence and encouraging words, and went on to relate how, during the last four years, the devoted Sisters had persuaded their willing pupils to offer, toward the building of the church, a special annual contribution. Several of his artistic friends had remarked upon the beauty of the delicate gold arabesque forming the frieze of the cornice in the new church. He (Father Jolys) could not help thinking that God must see in that golden arabesque the pure gold of the offerings made by those children in whose innocence he is so well pleased. Father Drummond, being requested by the pastor to speak, remarked upon the curious coincidence that this new church, dedicated in honor of St. Peter, the Prince of the Apostles, the the Rock on which Christ's Church is built, should be dedicated to the service of God on the feast of St. Peter of Alcantara, one of the most heroic figures in Catholic history. As our Lord once told St. Theresa that He never refused any grace asked through the intercession of St. Peter of Alcantara, to-morrow would be a blessed opportunity for all the parishioners of St. Pierre to present their petitions before the Throne of Grace.

Wednesday morning was ushered in by one of those radiant autumnal days so common in this country. The cloudless sun, shining through a temperate atmosphere, played upon the graceful banners of the local associa-

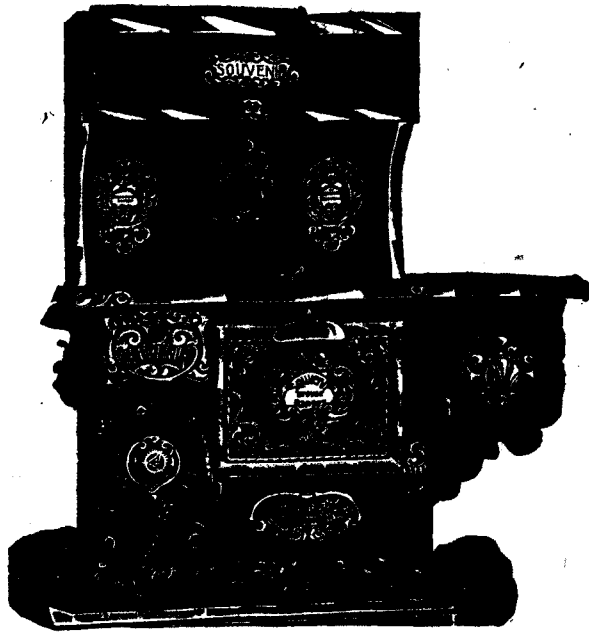
tions that formed a long procession after the numerous clergy in cotta and cassock. There was first the Children's Sodality of the Holy Angels, then the Children of Mary, the Ladies of St. Anne, the St. Joseph Society of l'Union Metisse and the St. Jean Baptiste Society, these two latter all grown men. This imposing cortege proceeded from the priest's residence to the church, where the faithful took their places, filling all the pews, while the clergy, singing the liturgical prayers, went round the church on the outside and afterwards on the inside, the Vicar General sprinkling the walls with holy water.

Both the interior and exterior of this new edifice are very effective; the proportions of steeple, nave and transept are all in excellent taste as visible from without, while within the church looks much larger and loftier than it really is, the lines of ceiling, walls and chancel are pleasing to the eye, the pulpit is a fine piece of carving, the marble altar, a relic of the third church, is a marvel of neat simplicity, the statues are truly representative. It may be as well to state here that the cost of this beautiful church is \$25,000, of which \$10,000 are already paid, and a system of regular contributions has been organized that will ensure the liquidation of the remaining debt in a few short years. The cost would have been vastly greater, had not the parishioners themselves furnished and hauled all the stone for the high and solid foundations, as well as all the sand used in the building. There were no less than 3,500 loads of these two materials. The same zealous parishioners hauled 55,000 feet of timber, cut by themselves at a distance of 25 or 30 miles.

After the ceremony of the blessing the first High Mass in the new church was celebrated by the Very Rev. F. A. Dugas, with Rev. Father Frigon, O.M.I., as deacon, and Rev. Dom Antoine, C.R.I.C., as subdeacon, and Rev. A. Giroux as Master of Ceremonies. Rev. Father Sauve played the harmonium and directed the choir of male voices. Directly after the Gospel, Rev. Father Fillion preached from 3 Kings, 8, 65, "On that day Solomon celebrated a great festival, and all Israel with him." He said that the church was the house of God and also the house of all the people, developing these two ideas with appropriate applications. At the end of the Mass, Rev. Father Jolys addressed the Vicar General, reviewing the noble work of his parishioners in the building of this new church. He had noticed that several abuses had disappeared in proportion as the walls of the new building rose; it was evident that, coincidentally with the erection of the material temple, the spiritual edifice of souls grew also apace, and the generosity of his flock had been rewarded by the infinitely more precious gifts of grace. The Very Rev. Vicar General, replying, said it was always the best policy to be generous. He remembered a parish in one of the mountainous districts of the Province of Quebec, where, for the building of a new church, it had become necessary to tax the parishioners for the levying of a sum that seemed very large for a new and struggling settlement. Many complained and predicted that, before the end of the term of years fixed for the special tax, a large number of the settlers would have gone away to avoid the heavy burden. When these dismal prophecies were uttered not one of the new settlers possessed a buggy. When the tax was all paid in, not one settler had gone away, and every one of them owned a buggy. And the explanation is easy. God, who metes out the sunshine and the rain, the delicate ad-

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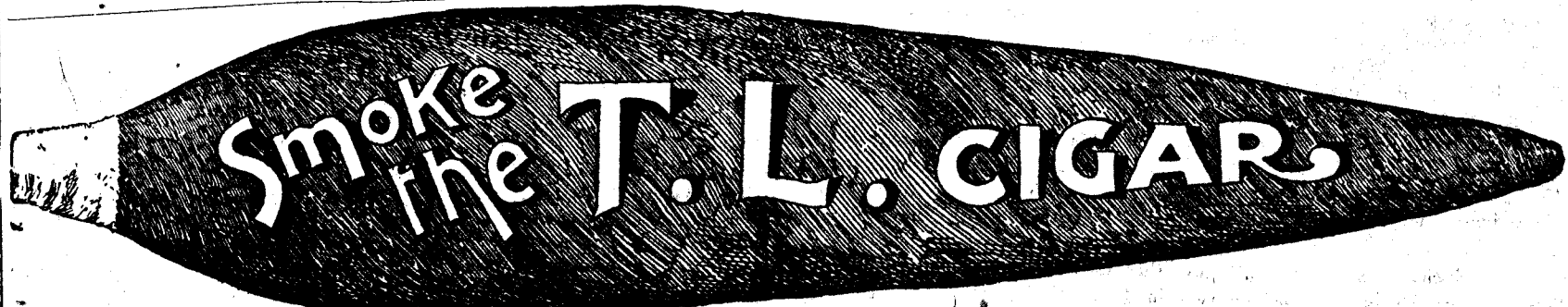
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SATURDAY, OCT. 22, 1904.

Calendar for Next Week.

OCTOBER.

- 23—Twenty-second Sunday after Pentecost. The Holy Relics.
- 24—Monday—St. Raphael, Archangel.
- 25—Tuesday—Votive office of the Apostles.
- 26—Wednesday—Votive office of St. Joseph.
- 27—Thursday—Vigil.
- 28—Friday—Saints Simon and Jude, Apostles.
- 29—Saturday—Votive office of the Immaculate Conception.

FATHER MORICE'S GREAT BOOK.

The History of the Northern Interior of British Columbia by Rev. A. G. Morice, O.M.I., has lately been published by William Briggs of Toronto. It is a large, handsomely bound volume of xii—348 pages with a specially prepared map of "New Caledonia," as the northern interior of British Columbia used to be called, and with 33 illustrations. Not only have we read with lively interest every line of this great book, but we have noted no less than 115 passages of especial importance, a fact which shows how much it contains that is absolutely new and striking. Father Morice, who came as an Oblate missionary from France more than twenty years ago, has long been known among the learned as a man of fine scholarship and an authority among philologists. In recognition of his services to the science of languages the Philological Society of Paris some years ago made him an honorary member of that distinguished body. The same honor was conferred upon him by the Geographical Society of Neuchâtel in Switzerland. However, these and other acknowledgments of his attainments and labors are not so convincing as is, to any thoughtful mind, the perusal of this thoroughly original volume. We have known other men who could tack on to their names a much longer list of honorary titles without any claim to accuracy or real knowledge. They are conspicuous by the quantity rather than the quality of their flimsy publications. But no one can read Father Morice without feeling that he knows all the ins and outs of the subject he is handling. Whatever he advances as certain he proves up to the hilt; whatever is uncertain he tickets accordingly.

In the course of his missionary journeys, and during his long residence at Stuart Lake, B.C., his present headquarters, Father Morice has accumulated a vast store of original information, not only in the form of letters and other documents, but in the way of notes of conversations with eyewitnesses of important events or with the descendants of those who witnessed them. The consequence is that this work contains very many important historical details hitherto unpublished and many corrections of the mistakes made by previous writers. As a specimen of new matter, we may mention that this book includes the first authentic account of the early years of Sir James Douglas, who was such a prominent figure in the beginnings of the Province of British Columbia. As to corrections, Mr. Hubert Howe Bancroft, who "is so irrefragably inaccurate that his treatment of British Columbia history might be considered well nigh worthless," frequently receives richly deserved castigation; so does the Rev. Dr. George Bryce, but for something far worse than inaccuracy, as we shall show later on.

Father Morice points out in his preface the necessity of his work by two

palmary instances. "Who knows that long before Victoria and New Westminster had been called into existence, the province had been settled in a way, and had possessed a regular capital—at Stuart Lake, where a representative of our own race ruled over reds and whites? Not one in a thousand Canadians or even British Columbians." Again: "Two months have scarcely elapsed since there was issued in the city of Vancouver, under the auspices of that same Hudson's Bay Company to which we shall have so frequently to refer, a little pamphlet, in which we read that 'although McKenzie came west . . . in 1793, it was not until thirty years later (or in 1823) that the first post was established in British Columbia.' What of the six most important forts which flourished long before that date in the northern interior of the province, and whose aggregate formed one of the most valuable districts under the management of the fur-traders? Yet, if any set of individuals ought to be familiar with the early history of British Columbia, it must surely be the members of that trading corporation, whose immediate predecessors discovered and kept under sway more than half of its territory."

Nothing has been overlooked that could make this work easy to consult and satisfactory to verify. The Table of Contents is full, suggestive and frequently humorous, as in the titles, "Why Khalpan could not dance," and "Club Law in New Caledonia." Then there is a complete and excellent index. Finally, besides the acknowledgment of his indebtedness to the unpublished documents of the B.C. Government Archives and the Hudson's Bay Company's records, Father Morice gives a long list of "Authorities quoted or consulted," in which are included all the publications, however inaccurate or misleading, that bear on his theme. In this list figure four of his own works: "The Western Denes: Their Manners and Customs," Toronto, 1890. "Dene Sociology," Ottawa, 1892. "Notes Archaeological, Industrial and Sociological on the Western Denes," Toronto, 1894. "Au Pays de l'Ours Noir," Paris, 1897. As our printing machine has no accents, it may be as well to say, for the word will occur later, that "Dene" is pronounced "daynay."

The History begins as far back as it possibly can. After a clear and interesting description of "The Country and its Aborigines," Father Morice records the earliest trustworthy traditions still preserved among the Indians of that region, and in doing so he has achieved what no historian of Central Canada (Manitoba, N.W.T. and New Ontario) has been able to do. In our part of the Dominion Indian oral tradition affords no reliable detailed information of what occurred more than a hundred and sixty years ago. One century and a half—the lifespan of two old men—seems to be about the limit. Not so with Father Morice. He goes back almost two centuries and a half, up to 1660. Na'kwoel, who is the first really historical aborigine mentioned by the Carrier Indians of Stuart Lake, cannot have been born later than 1660 and did not die till 1765, perhaps even five years later. Allied to Na'kwoel's family was a certain Tsalekulhye, born about 1735, whose son 'Kwah, a famous personage continually referred to as "Qua" by the Hudson's Bay officials, lived till 1840. Taya, the present head chief of the Stuart Lake band, to judge from his picture at page 15, is a sturdy fellow, and we are told that he "has hardly a grey hair at eighty." He is a son of 'Kwah, who saw Na'kwoel and lived for some time with him. Thus the chain linking the middle of the seventeenth century with the beginning of the twentieth is unbroken.

The second of the two chapters devoted to "Pre-European Times" ends with the distant sound of coming danger in the "detonating bows," which the Beavers, a distinct branch of the Dene family at enmity with their parent stock, had obtained from far off white traders. "Fire-arms and fire-water, the one a relative blessing and the other an unmitigated curse, which are but too often yoked together, were now within measurable distance of the Rocky Mountains, leaving behind them a trail of blood and indescribable debauchery."

Sir Alexander Mackenzie, who has given his name to the great river of the North, which he descended in 1789 to its mouth in the Arctic Ocean, made another much more perilous voyage down a part of the Fraser and then west by land to the Pacific Ocean in 1793. Father Morice, stating that



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he was the discoverer of New Caledonia and, therefore, of the interior of British Columbia, follows him in that second journey, explaining many points, and, while praising his courage, tact and prudence, regrets his lack of accuracy in names of places and his linguistic deficiencies. He "does not seem," Father Morice writes, "to have been blessed with anything like a keen ear, nor any aptitude for native languages. On pages 257-8 of his volume" (Journal of a Voyage through the North-West Continent of America, London, 1801) "he gives us brief vocabularies of the 'Nagailer or Chin Indians,' and of the 'Atnah or Carrier Indians,' which are philologically worthless. Moreover, his so-called Carrier vocabulary is made up of Shushwap words, while its 'Nagailer' counterpart is intended to reproduce words which, in the mouth of his informants, were evidently Carrier." Mackenzie also omits to set down in his journal several important streams which he must have passed on his way down. "In his own journal Fraser occasionally notes some of these missions, and in one instance he supposes that Sir Alexander must have been asleep when he passed a large stream he never mentions. Whereupon H. H. Bancroft becomes very wrath, forgetting that Mackenzie is himself candid enough to confess that it happened to him more than once to doze in his canoe."

In the course of this first venture of white men among suspicious or hostile Indians Mackenzie had occasion to regret the pleasure he had taken in firing off his gun to frighten and overawe the natives; for they banded against him and seriously threatened his life. Thus "he and his men," as Father Morice shrewdly observes, "were in the ludicrous position of people haunted by the apprehension of those whom fear had driven away from them." However, Mackenzie succeeded in reaching, without bloodshed, an arm of the Pacific Ocean, now Bentinck Inlet, on July 22, 1793, and was back at Fort Chippewyan on August 24. He had first come as an officer of the North-West Company, of which he became a partner in 1795, but in 1801, after publishing his "Journal" in England, and being knighted by George III., he returned to Canada and joined the X Y Company, which had seceded from the North-West Company, and he became the directing spirit of the former till the two companies were reunited in 1805.

The Hudson's Bay Company "was only reaching the middle of the continent when Alexander Mackenzie was visiting the Pacific Coast." Yet Father Morice tells us that the author of the sketch of New Caledonia in the "Dictionary of Well-Known British Columbians," an important work published at Vancouver four years ago, "honestly supposes that the Hudson's Bay Company had no precursors in the fur trade within the limits of the province. He does not seem to have ever heard of the North-West Company!"

In 1805 the head officers of this company, in conference at Fort William, Lake Superior, decided to enter the field west of the Rocky Mountains, and Simon Fraser, son of Captain Fraser, a U.E. Loyalist, and then 29 years old, was chosen as the man best fitted for this great undertaking. "Simon Fraser was a Catholic—a circumstance which goes some way to explain Bancroft's unwarranted antipathy—and though not a model of perfection, he was ambitious, energetic, with considerable conscience, and in the main holding to honest conviction."



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tions. These very encomiums have escaped Bancroft himself, who naturally hastens to qualify them to the extent of practically withdrawing them." Fraser became the founder of New Caledonia; he explored the main fluvial artery of British Columbia, which bears his name, and established the first trading-posts in the country. In 1811 he was promoted to the charge of the whole Red River department, retired from the service in 1821, when he married the daughter of Captain Allan McDonnell, of Matilda, Ont., and died at St. Andrews, in the township of Cornwall, in 1862, at the age of 86.

In the autumn of 1805 Fraser founded, on the shore of a lake, 17 miles long, which he named McLeod, in latitude 55 deg. 0 min. 2 sec. north, a fort of the same name, which is the first permanent post ever erected within that part of British Columbia which lies west of the Rockies. It exists to this day. Returning in November of the same year to winter at the Rocky Mountain Portage, a post which he had just established immediately east of the Mountains, he left at Fort McLeod three French-Canadians, who may be considered the very first white resident British Columbians. Their first immediate superior was La Malice, "a worthless kind of fellow," (p. 55) "than whom few people seem to have been more aptly named" (p. 67).

Father Morice's wide and practical acquaintance with this region enables him to correct even Simon Fraser, not to speak of the irrepressible Bancroft. The former in his journal records "the arrival of natives from the Finlay River, near the source of which he is told that there is a large lake called Bear Lake, where the salmon come up, and from which there is a river that falls into another . . . that glides in a northwest direction." "We cannot understand what this river is," adds the chronicler, who thereby confesses his ignorance as to the lake itself. Bancroft is not so diffident. In a footnote he peremptorily solves the problem. "It is Babine Lake here referred to," he says. We are sorry to contradict so voluminous a writer, but the lake above mentioned is simply Bear Lake, sometimes called Connolly by a few strangers, and the river that exercises the mind of Fraser is the Skeena. Bear Lake is within Sekanais territory, and is frequently visited to this day by the Finlay River Indians."

An amusing incident is related in connection with the first introduction of tobacco and soap to the Carrier Indians. To understand the anecdote one must know that these Indians were in the habit of cremating their dead, and when the deceased left a couple of wives these had to stand by, patting the corpse, till the hair was burned off their own heads (p. 89). For twenty years no effort was made by the ruling whites to put a stop to this inhuman cruelty to the poor widows. Now for the story. On discovering Lake Stuart, Fraser's men had no sooner landed than, "to impress the natives with a proper idea of their wonderful resources, they fired a volley with their guns, whereupon the whole crowd of Carriers fell prostrate to the ground. To allay their fears and make friends, tobacco was offered them, which, on being tasted, was found too bitter, and thrown away. Then, to show its use, the crew lighted their pipes, and, at the sight of the smoke issuing from their mouths, the people began to whisper that they must come from the land of the ghosts, since they were still full of the fire wherewith they had been cremated. Pieces of soap were given to the women, who, taking them to be cakes of fat, set upon crunching them, thereby causing foam and bubbles in the mouth, which puzzled both actors and bystanders." Soon even the squaws took more kindly to the tobacco than to the soap.

In view of the subsequent havoc wrought by rum among the Indian tribes of New Caledonia, a melancholy interest attaches to the scene described by Harmon, who, with Stuart as nominal chief, had succeeded Fraser, in his Journal, under date of January 1, 1811: "This being the first day of another year, our people have passed it, according to the custom of the Canadians, in drinking and fighting. Some of the principal Indians of this place desired us to allow them to remain at the fort that they might see our people drink. As soon as they began to be a little intoxicated and to quarrel among themselves, the natives began to be apprehensive that something unpleasant might befall them also. They therefore hid themselves under beds

and elsewhere, saying that they thought the white people had run mad, for they appeared not to know what they were about. It was the first time that they had ever seen a person intoxicated." What a theme for a temperance lecture!

When, owing largely to the influence of the Hon. Edward Ellice, a prominent Nor'Wester, a reconciliation was effected between the two hostile companies on March 26, 1821, and the North-West Company was united to its rival under the time-honored name of the Hudson's Bay Company, the fur-trading posts of New Caledonia passed naturally into the hands of the new coalition. This organization "retained only what seemed best in each corporation. The result was an association which for efficiency would seem to have no possible rivals, except the modern religious orders of the Catholic Church, with whose government and organic conformation it has many points of similarity" (p. 100). Father Morice gives a clear and interesting account of the organization of the Hudson's Bay Company. Dr. Bryce quotes Charles McKenzie (who had married an Indian woman, and whose son had received a good education at the Red River Seminary) as complaining bitterly that "the Honorable Company are unwilling to take natives even as apprenticed clerks, and the favored few they do take can never aspire to a higher status, be their education and capacity what they may." Father Morice says this statement "cannot apply to New Caledonia. In 1836 there were in that country two half-breed clerks in charge of forts, one of whom received a higher salary than a fellow clerk hailing from Scotland. Nay more, the following pages will show us the son of a native woman presiding over the whole district."

As to the effect of the Hudson's Bay Company on the native population of Caledonia, Father Morice says: "The writer sincerely wishes he had not to answer that question; but the close association of the two races during the last eighty years renders imperative the consideration of the result of such commingling. Both written and oral information is not wanting to force on us the conclusion that the influence of the superior race was decidedly detrimental to the best interests of the Western Denes. Instead of lifting the lower race up to the standard of Christianized Europeans, the latter, in too many cases, stooped to the level of the savages they had come to as the representatives of a wonderful civilization. Gambling, Indian fashion dancing, face-painting, pot-latching or heathen feasting, rendering murder for murder, the lax observance of the Lord's Day, disregard of the sanctity of the marriage tie—nay, in two cases at least, even polygamy"—these two cases were "those of officers, each of whom was at the head of a fort; one of them, a white man, who could hardly speak of the natives without dubbing them rascals and scoundrels, cohabited simultaneously with two of their women, and afterwards attained the rank of Chief Trader"—"were not only countenanced, but actually practised by the company's officers and servants. The cremation of the dead fell with time into desuetude; but that custom was replaced by others of an equally obnoxious nature, which the whites taught the aborigines: such as scalping, which was "utterly repugnant to the feelings of the Western Denes, who never practised it" till "it was taught and forced upon them by a white man" (p. 269), and "the drinking of intoxicants, which has sounded the death knell of morality, peace and order among the natives" (p. 112).

In reference to the character of these natives, although Father Morice does not hesitate to mention their dreadful depravity before they were converted (p. 228), he is ever ready to defend them when he can against slander. When Peter Skene Ogden, governor of New Caledonia, writes to Thew about the Indians: "Look at our numbers compared to theirs; look at the many opportunities they may have of committing murder; look at their treacherous character." Father Morice inserts this parenthesis: "which, however, exists only in Ogden's mind" (p. 200), and further on he explains himself more fully. Commenting on the warning sent by the manager at Fort St. James to the man in charge at Babine, to the effect that he must be strictly on his guard against the Indians, who are "at all times most treacherous wretches," Father Morice writes: "After a constant intercourse with that race, lasting over twenty

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years, and a ceaseless study of its character, the present writer begs leave to take exception thereto. Of course, the ministrations of religion, the acquaintance with the Gospel teachings and the fear of an after life, have had a powerful influence on that nation. Nevertheless, we can boldly affirm that most of the difficulties that ever arose between the white and red races can be traced to mutual misunderstandings and a misconception of each other's characteristics. The natives did not understand their white brothers or their ways, any more than the latter would see the reason of so many, to them, uncalled-for outbursts and incomprehensible actions. Language is here the greatest barrier which separates races into so many antagonistic camps, each of which lives in perpetual suspicion of its neighbor's intentions" (p. 214).

A name which figures prominently in the Hudson's Bay records between 1824 and 1831 is that of William Connolly, a chief factor, whose name was given to a fort and a river. In the obituary notice of his daughter, Sister Connolly, which appeared in our last issue, he is erroneously called Henry Connolly. Bancroft calls him James, and the Biographical Dictionary of Well-Known British Columbians calls him John; so the mistake is excusable. William Connolly, another of whose daughters became Lady Douglas, seems to have been a most painstaking man, devoted to the interests of the company. Seventeen years after he had settled down in Lower Canada Sir George Simpson still refers to him as a standard authority. Writing to the man in command of Fort St. James, he says: "Connolly will scarcely believe that it is possible to collect so many furs in one season in his old and favorite district."

The French Canadian servants of the company were, as a rule, the most energetic and reliable. Their ubiquitous influence was so great that, even in British Columbia, where they had no settlements of their people to fall back upon as they had here, they imposed their language upon all the Hudson's Bay officers, who were as familiar with French as with English. Even Dr. Bryce quotes Governor Simpson as saying: "Canadians (i.e. French Canadians) preferable to Orkney-men. Orkney-men less expensive, but slow. Less physical strength and spirits. Obstinate if brought young into the service. Scotch and Irish, when numerous, quarrelsome, independent, and mutinous." Father Morice represents Chief Trader Fisher expostulating with John McIntosh over his fear of remaining alone at

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more reads Dr. Bryce a lesson, this time on prejudice in history writing. It is such an appendix as might almost bring on an attack of mental appendicitis on the part of its subject." These words of the Vancouver "Province," July 16, 1904, show that our B.C. contemporary does not know the invulnerable Doctor. Father Morice's scathing strictures will not affect or change him. He will simply realize that they call attention to his "History of the Hudson's Bay Company," which he alone finds "Remarkable." When Father Morice writes: "Personal references and religious bias should never be allowed to influence a serious historian's assertions," he seems to imply that Dr. Bryce is a "serious historian." The mistake is excusable in a man who has never lived here. The name of Dr. Bryce is so often megaphoned abroad as the author of this or that book or monograph that people who do not know how hard he himself is blowing at the Manitoba end of the megaphone, naturally believe him to be some sort of authority. That belief is not shared by any judicious person in this country. While writing this notice we inquired of one who is recognized by everybody as a walking encyclopedia on the history of Western Canada what he thought of Dr. Bryce's "Remarkable History of the Hudson's Bay Company." The answer was: "I confess I had not the heart to read it. I have been so disgusted with his previous attempts at history that I had not the stomach to try again. His books and pamphlets are simply a rehash of other people's writings. Whenever he ventures on debatable ground he settles the difficulty not by proofs but by some such phrase as 'It is commonly reported,' 'he has been generally credited with,' etc." To be a serious historian one needs sincerity, impartiality, critical acumen, patient labor and consequent accuracy, none of which are discoverable in Dr. Bryce. His books are made to sell, not to tell the truth. That is why his history of the H.B. contains hardly any exact references by which the reader could check and control his assertions, although at the end of the work he makes a vain display of authorities which he often ignores in his own text. He writes with the fatal facility of a newspaper reporter, but his style is nervous and flabby. He is always careful to flatter his patrons and to re-echo the prejudices of the ultra-Protestant constituency to which he caters for pay. Father Morice's appendix will open the eyes of thoughtful students everywhere to the utter untrustworthiness of Dr. Bryce. The Doctor, being no fool, knows very well that O'Donoghue was never a priest, still less, that contradiction in terms, a "Fenian priest;" that Father Lestanc was not and is not a Jesuit; that the Jesuits themselves, with several of whom from St. Boniface College Dr. Bryce has had frequent personal relations for nearly twenty years, are not what a lying Protestant tradition represents them to be. The Doctor, speaking at St. Boniface College about the time he wrote his book on the H.B. Company, bore unsolicited testimony to the beneficial influence of the Jesuit Fathers in the University. He knows that the Provisional Government of Riel was not a rebellion; that Father Ritchot was born in Canada, and that French Canadians have a greater love for their own historical Canada than any other element of the population can possibly have. But Dr. Bryce also knows that by pandering to the fanatical bigotry of a half educated public in Ontario and Scotland he will increase the sale of his book in those countries.

There is much more in Father Morice's book that would call for special commendation, for instance, the long struggle of the H.B.C. with starvation and hostile Indians, the rivalry between the gold fields of Cariboo and the fur trade, and the adventures of later pioneers; but we have written more than enough. Our purpose in giving such copious extracts has been to show by direct quotation how interesting and valuable this history is, and how well Father Morice has mastered the English language. Though we have read every word of his great book and many passages several times, we have met but two expressions that become intelligible only through a knowledge of French. One is "subject to caution" (p. 220), a literal translation from the French "sujet a caution," for which the English equivalent is "not to be trusted"

(Gasc) or "requiring guarantees, unreliable, doubtful, suspicious" (Clifton and Grimaux). Another is the use of the untranslatable French hypothetical conditional mood (p. 237): "According to Bancroft, Dease would have succeeded Connolly only in 1831, while the latter gentleman would have been replaced in 1835 by Ogden, who would have remained in command of New Caledonia until some time after 1848." In English this simply means that these three men, respectively, desired to "succeed," to "be replaced," and to "remain." The French "aurait" and "serait" should have been omitted as expressing a delicate nuance that cannot be translated, and the sentence should read: "Dease succeeded Connolly . . . while the latter was replaced . . . by Ogden, who remained," etc. Or, better still, "Bancroft supposes that Dease succeeded Connolly in 1831, that the latter was replaced by Ogden in 1835, and that Ogden remained till after 1848." We mention these slips in order that they may be corrected in a second edition, which, we understand, will soon be called for. In no way do they detract from the merits of a work the like of which, for original research, judicial impartiality, keen insight, and accurate scholarship, has never yet appeared in Western Canada.

BLESSING OF NEW CHURCH.

(Continued from Page Three).

justment of which is the source of agricultural prosperity, knows how to reward those who are generous to His Church.

Dinner, prepared by the people of the village under the direction of the Union, St. Joseph and the St. Jean Baptiste Society, was served in the town hall. There were present as guests, besides the clergy, Mr. Albert Prefontaine, member for Carillon, and his wife; Mr. Peloquin, mayor of the municipality; Mr. Fontaine, president of the St. Jean Baptiste Society, and his wife; Mr. Louis Lepine, president of the Union St. Joseph; Mr. Turenne, mayor of St. Boniface; Mr. P. R. Desjardins, Mr. David Champagne, Mr. Alexis Carrien, of the Union St. Joseph; Mr. H. Granger, of La Broquerie. At the end of the well appointed repast Father Jolys rose and began by reading a letter from the venerable Monsignor Ritchot, P.A., who, after expressing his regret at not being able to attend, recalled some interesting historical details: how in the month of June, 1870, more than 34 years ago, he, accompanied, Father Jolys explained, by Mr. Joseph Dubuc, now Chief Justice of Manitoba, who on that occasion acted as surveyor, and by some others, came to what is now St. Pierre to take possession of the land for future settlement; how Rev. Father Lestanc, then Administrator of the Diocese, noticing that the land had been chosen in the octave of St. Peter's Day, named the place after the Chief of the Apostles; how they ploughed a few furrows, sowed some onion, cabbage, and barley seeds; how in the following autumn Father Ritchot's man had eaten some onions and cut some barley for his horse; how these claims to possession were ratified by the commission over which presided Judge Miller. Father Jolys went on to speak of the steady growth of this mission and parish. It began in 1872 with four families; in 1880 there were 46; in 1890 there were 171 families, 46 of whom were taken to form the then newly erected parish of St. Malo, in which there are now some sixty families, while St. Pierre now counts 190 families. Father Jolys was glad to see a representative of the Society of Jesus, whose College at St. Boniface bids fair to develop enormously next year. He also welcomed the Oblate Fathers, with whom he had labored in the Vicariate of Mackenzie (Father Jolys was ordained at Lac La Biche) and by whom he had been treated as the spoiled child of the family; Father Jolys was glad to welcome the Prior of the Trappists, those valiant monks, whose success in those farming is a stimulus to the whole neighborhood, and whose mortified and prayerful life is, so to speak, a lightning conductor diverting the divine judgments from the heads of sinners. The speaker would like to mention the Sons of Mary Immaculate (F.M.I.) were it not that they were almost his curates (Father Enfrin has

been acting curate for a few weeks past). But, of course, his first welcome was for his brothers of the secular clergy who had for so many years shared his trials and his joys.

Rev. Father R. Giroux, pastor of St. Anne's, being requested to speak, said that he had always admired the skill with which Father Jolys harmonized the two elements of his parish, the French Canadians and the half-breeds, and encouraged the happy celebration of their national festivals. He (Father Giroux) frequently quoted to his own parishioners this edifying example. Rev. Father Cloutier, as a friend of long standing, said he had many friends in and around St. Pierre, and had even cast his eye upon a snug little property in the parish in which he hoped to end his days. Rev. Father Cherrier expressed his pleasure at this day of joy for his old-time companion and friend, Father Jolys. They had been as far as Mexico together and he had found him a delightful fellow traveller. Rev. Father Drummond complimented the Reverend Pastor on being at the head of a parish named after St. Peter, the first Vicar of Christ. This was a guarantee of orthodoxy, of affection for truly Roman doctrines and the person of the Pope. The speaker recognized in Father Jolys that proof of real education, the power of seizing the strong point in everything and the best means of doing things. This was apparent, socially, in his exquisite tact; it was evident also in the spirit he had infused into his parish, that esprit de corps which was the secret of success. The Vicar General closed the toasts by proposing the health of the Reverend Pastor. The latter had said in his address at the end of the Mass, that it was not he, but his parishioners who had built the new church; but the Vicar General thought no one else, and least of all, the present gathering, would support this statement.

The celebration being over, many of the neighboring priests drove home during the afternoon of Wednesday. The others took the Thursday morning train for Winnipeg. In the course of the day many memories of the past were revived. Father Jolys related that, on his arrival here as the first resident pastor, he made a house to house visitation of his parish and collected, for the building of the second church, \$370 from 46 families, and this sum, a very notable one for struggling immigrants who had but just come in, promised in the spring, was all paid in by the autumn. Rev. Father Proulx, who died this year as parish priest of St. Lin, had answered a sick call from this place in 1873. Father Fillion, as pastor of St. Agathe, had been missionary priest for St. Pierre in 1875. From 1877 to 1880 the late Father Samoisette, the pastor of St. Agathe, visited St. Pierre regularly. Among episcopal visits, besides the periodical visitations of Archbishops Tache and Langevin, Mgr. Lafleche, for many years a missionary in the Northwest, visited St. Pierre in 1880 and 1887, and had many a talk about the old times with several half-breed settlers who fondly remembered the genial priest, now so distinguished a prelate. Mgr. Faraut, O.M.I., who had ordained Father Jolys, blessed the presbytery. Mgr. Grouard, O.M.I. and Mgr. Grandin, O.M.I., gave confirmation at St. Pierre. In 1887 Mgr. Fabre, late Archbishop of Montreal, erected the Stations of the Cross. Archbishop Duhamel was here in 1882 and 1883.

Among the flourishing societies of the parish is a branch of the Alliance Nationale, which is doing very well. Its members, forty in number, meet every Sunday at the house of one of the members.

Following is the list of the clergy present at the celebration: The Very Rev. F. A. Dugas, V.G.; Rev. J. M. A. Jolys, Rev. J. D. Fillion, Rev. R. Giroux, Rev. A. A. Cherrier, Very Rev. Prior Louis, O.C.R.; Rev. Lewis Drummond, S.J.; Rev. Father Cahill, O.M.I., Rev. Father Loricau, F.M.I.; Rev. Father Frigon, O.M.I.; Rev. Father Cloutier, Rev. J. Dufresne, Rev. Father Bourret, Rev. R. Alex. Giroux, Rev. Father Neret, Rev. E. Rocan, Rev. Father Lalonde, Rev. Father Kugener, Rev. Antoine Chalumeau, C.R.I.C.; Rev. Father Hella, Rev. Father Sauve, Rev. Father Enfrin, F.M.I.; Rev. Father Gandos, Rev. Arsene Lauziere, C.R.I.C.

DION AND THE SIBYLS.

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

CHAPTER XI—Continued.

"And who told you that you would find me here?" asked Paulus; "for a few minutes ago I did not know I should find myself here."

"There goes the youth who told me," answered the other, pointing, and at the same moment Paulus saw the slave, against whom he had walked in the passage, cross on tiptoe an angle of the court-yard, and vanish through a door on the opposite side.

"Claudius," continued the stranger, "is an acquaintance of mine, and chancing to meet him as I entered the hostelry, I asked for you."

"And pray who are you, and what do you want with me?" asked Paulus, after the slave, who must, he now felt sure, be the Claudius to whom Benigna was betrothed, had disappeared.

"Who am I?" returned the stranger; "a good many people know my name, and my person, too. But that matters not for the present. Your second question is more immediately important. 'What do I want with you?' To deliver to you a letter; nothing more. Understanding that I meant to stroll out in this direction, the distinguished tribune, Velleius Paternulus, requested me to hand you this."

And he produced from a fold in the breast of his white woollen tunic a letter, having a written address on one side, and a thread round its four ends, which thread was knotted on the side opposite to that bearing the superscription. The knot was secured by a waxen seal, upon which the scholarly writer had, in imitation of the deceased minister Maecenas, impressed the engraving of a frog.

Paulus opened it and read what follows:

"To the noble Paulus Aemilius Lepidus, the younger, Velleius Paternulus sends greeting:

"Go where you like, amuse yourself as you like, do as you like—fish, ride, walk, read, play, sing—provided you sleep each night at the Post House of the Hundredth Milestone, under the excellent Crispina's roof. Be careful of your health and welfare."

"So far so good," said Paulus; "I am a prisoner, indeed, but with a tolerable long tether, at least. I am much obliged to you for bringing me the letter."

"Imprisonment!" observed the other. "I have heard a knot of centurions, and also soldiers unnumbered, talk of your imprisonment, and of the blow with which it seems to be connected. You are a favorite, without knowing it, among the troops at Formiae. One fierce fellow swore, by quite a crowd of gods, that your blow deserved to have freed a slave, instead of enslaving a knight; that is, to have freed you had you been a slave, instead of enslaving you, who are already a knight."

"I feel grateful to the soldiers," said Paulus. "You are doubtless an officer—a centurion, perhaps."

"Well, they do speak freely," replied the stranger, "and so do I; therefore you have made a fair guess; but you are wrong."

"Ah! well," said Paulus; "thanks for your trouble, and farewell. I must go."

"One word," persisted the other. "I am a famous man, though you do not seem to know it. The conqueror in thirty-nine single combats at Rome, all of them mortal, and all against the best gladiators that ever fought in circus or in forum, stands before you. At present I am no longer obliged to fight in person. I keep the most invincible familia of gladiators that Rome has hitherto known. You are aware of the change of morals and fashions; you are aware that even a senator has been seen in the arena. Some day an emperor will descend into our lists." (This, as the reader knows, really happened in the course of time.) "Join my family, my school; I am Theilus, the lanista."

"What!" cried Paulus, his nos-

trils dilated, and his eyes flashing. "In Greece, where I have been bred, gladiatorial shows are not so much as allowed by the law, even though the gladiators should be all slaves; and because some senator has forgotten the respect due to the senate and to himself, and has no sense either of decency or humanity, you dare to propose to me, the nephew of a triumvir, the son of an honorable and a famous soldier—to me, the last of the Aemilians, to descend as a gladiator into the arena, and to join your school, mehercle! of uneducated, base-born, and mercenary cut-throats!"

The lanista was so astounded by this unexpected burst of lofty indignation, and felt himself thrust morally to such a sudden distance from the stripling, at least in the appearance of things, that he uttered not one word for several instants. He glared in speechless fury at the speaker, and when at length he found voice and ideas he said:

"Do you know that I could take you in these unarmed hands, and tear you limb from limb where you stand, as you would rend a chicken—do you know that?"

"I do not," said Paulus, in slow and significant accents, facing round at the same time upon the lanista with deliberate steadiness, and looking him fixedly in the face; "but if you ever could, it would suit my humor better to be murdered where I am by a gladiator than to be one."

(To be Continued.)

Regina Notes.

Rev. Father Suffa, O.M.I., spent Sunday in the city celebrating both Masses. Rev. Father Kim, O.M.I., is spending a vacation at Crooked Lakes. We sincerely hope he may return very much improved in health. Rev. Father Kasper, O.M.I., held services south of Greenfell.

During the offertory at High Mass on Sunday Madame Keenan sang Gounod's Ave Maria. Madame Keenan was in excellent voice and those who were fortunate enough to be present enjoyed a rare treat. Madame Keenan undoubtedly possesses a rich and very highly cultivated voice and certainly deserves the thanks of St. Mary's congregation for how faithfully she is ever to be found in her place as leader of the choir.

We clip the following from one of the city papers:

"Mr. Victor Stubbings of the commercial telegraph office staff has been promoted to the charge of the office at Forget, one of the points on the new Arcola line. He has been counter clerk in the office here for some time past, and is probably one of the youngest employees in the service occupying so important a position, being only 15 years of age."

That Victor has made himself popular with the general public was clearly shown by the congratulatory notice of his promotion contained in each of the city papers. We, with pleasure, add ours and trust many further honors are in store for our young friend. We will miss Victor from his accustomed place in church on Sunday mornings. You have made a commendable start, Victor. Keep up your pious practices and we predict for you many more promotions. We have watched with pride how punctually on the first Sunday of the month you were seen at the Holy Table and would say: Go ahead as you have started.

The Rose D'Erina, vocalist to Her Majesty Queen Alexandra, will sing in Regina Aug. 26. The proceeds are for the church.

With deepest sympathy we record the death of Mrs. L. L. Keamer, the wife of the principal of Gratton school. Mrs. Keamer has been ill for a number of months and her death was not unexpected. We tender condolence to the bereaved family.

GENA McFARLANE.

AN ADVERTISEMENT AND HOW IT WAS ANSWERED.

"Sacred Heart Review."

Some few weeks ago the "Sacred Heart Review" stated in an editorial paragraph that no Catholic had just grounds for complaint because a business firm had advertised for a Protestant office boy. Reading this opinion, an esteemed subscriber in the West forwards for our consideration the following letters, showing how a young man with an Irish name from one of Massachusetts cities was answered, when, applying for a position as bookkeeper, he stated at once, without being asked, that he was a Protestant. The name we give is, for obvious reasons, fictitious, but the real name of the young man is every whit as Irish. The incident is of very recent occurrence. It suggests a number of reflections, all so well put in one of the following letters that it would be a useless repetition for us to dwell upon them any further. We may remark that the case presented in these letters is entirely different to the one about which we wrote in the "Review." The advertisement, which we give, and the letters, tell their own story.

"Wanted—First-class Bookkeeper for large concern in the West; salary \$150 per month; must be competent, experienced, healthy and of good habits; none but expert accountant need apply." References required. Address—

—Mass., Aug. 2, 1904.

Gentlemen:—Referring to your advertisement in the— for a bookkeeper, I beg to hand you my application for the position.

I am a Protestant; twenty-eight years of age; unmarried; do not use liquor or tobacco in any form; and have had twelve years' experience in bookkeeping and general office work; six of which have been with my present employers, the — Co., of this city, as bookkeeper and stenographer.

I would refer you to Mr. —, treasurer of the company, with regard to my character and ability.

Yours respectfully,
JAMES LYNCH.

Aug. 12, 1904.

James Lynch, Esq.

Dear Sir:—We have yours of the 2nd in reply to our advertisement for a bookkeeper. We should have been inclined to give your application consideration, but for one of the things you mentioned as a qualification viz., "I am a Protestant." We would respectfully suggest that we advertised for a bookkeeper, not for a Protestant. Since when has Protestantism become a sine qua non in accounting? You evidently put it forward as a special bookkeeping virtue. Is it considered such in Massachusetts? It is not in —. Brains, not particular forms of belief, count here in bookkeepers. Is it possible that you feared the authors of the advertisement could be so small-souled and benighted and unAmerican and unjust as to discriminate in their business against all human beings whom God took the trouble to create, save and except Protestants? If you did, your fears were groundless. Or is it possible that you anticipated being taken, because of your Hibernian name, for a vulgar Irish Catholic, and, knowing Protestants as you must, realized the fate that your application would meet at their hands? What a commentary on the justice and Christian charity of your co-religionists, and what a small soul you must be possessed of, if such was your reason. Is this the fruit of your creed? If so, God pity your creed and you.

You did not mention your color or your nationality as a qualification. Did you not fear we might have doubts on these points too? Or were you entirely satisfied of your predestination regardless of color, white, black or pink; regardless of blood—Swedish, Welsh or Pharisee, so long as you could "shoot the Pope?"

We should be beneath contempt did we consider for a moment in our employes whether or not they are Protestant, Choctaw or Catholic. Capability and character are the standards set for those whom we employ. We would not tolerate any one around us who for an instant considered that the form of his faith entitled him to special consideration. The fact that that one of your name gratuitously volunteers the information that he is a Protestant creates an immediate suspicion as to his other qualifications. Can it be possible that you

were born that way, or was it recently acquired for revenue only? It would seem to be the latter, since those "to the manner born," so far as my experience goes, finds no necessity for announcing the fact of their religious belief on occasion of applying for a situation. In any event, the announcement of one's religion unasked is the surest way of "queering" an applicant for a position with us. Your application is declined.

Yours very truly,
—, Secretary.

—Mass., Aug. 17, 1904.

Messrs. —

Gentlemen:—Your letter of the 12th inst., received, and I deeply regret that the statement referred to should have so aroused your ire. In the three positions I have had since leaving school, the question has been asked as to my religion, and what church I attended, and in each case I have been as angry as yourselves at the absurdity of the question. I count my friends among all nationalities and creeds, and they would be very much offended were anyone to imply that I considered myself of the "elect" because I am a Protestant. I simply mentioned this as a statement of fact, and in anticipation of being asked, and trust you will see it in that light.

It is too late to mend matters now, but I would like to hear from you that you do not hold it against me for making a statement which would not have aroused comment here.

Yours respectfully,
JAMES LYNCH.

Aug. 18, 1904.

James Lynch, Esq.

Dear Sir:—We are glad to have your letter of August 17th. When we received your former letter we could not conceive of any reason for the statement which it contained as to your religious belief, except that it was intended as an inducement for us to employ you. We were not aware that it was the practice in Massachusetts, as your letter gives us to understand that it is, to inquire as to the religion of applicants for employment. It is not the practice here, and, personally, I believe it to be a vicious practice anywhere. I have had nearly 20 years' experience in hiring men, and yours is the second instance in all that time that an applicant for a position has ever suggested the form of his religious belief to me, or has ever been asked what it was. We employ between four and six hundred men, and to have your application the second one in all these years and among all these men to suggest religious belief was quite a new thing to me.

We do not of course "hold it up against you," but would suggest that if hereafter you have occasion to make application for a position you carefully keep to yourself your particular form of belief, unless it is asked of you. With very best wishes I am,

Yours very truly,
—, Secretary.

WITH CRICK IN THE BACK.

You are up against a whole lot of trouble unless you have a strong remedy like Nerviline to settle pain and dislodge stiffness from the muscles and joints. Just rub Nerviline on the painful spot—not much rubbing because Nerviline has more power than ordinary remedies. You won't suffer long after Nerviline is applied for it relieves almost instantly. Mr. Philip Adams, of Oakland, says: "If I hadn't used Nerviline I guess my back would be stiff yet. A few applications of Nerviline took out all the soreness and stiffness. I can recommend Nerviline for any kind of muscular pain, also for rheumatism. Price 25c."

A WONDER-WORKING SUBSTANCE.

A large number of children die from cholera infantum, but there is a very simple cure, in a majority of cases. I got a hint from a Georgian then residing in Baltimore, who said: "I have a large family of boys and girls, now remarkably healthy, but I, so to speak, brought them, almost at death's door, back to life, God willing, by the use of salt. I gave them, in extremity, a tea of codfish, the old dried fish, washed from superficial impurities. They sucked this and got well without any other medication." This I found to be a specific, and I have induced mothers to try it, and as far as I know, successfully. It would be good for the world if old and young comprehended the virtues of salt and avoided drug addiction. I rid myself, years ago, of the tortures of neuralgia by taking a teaspoonful of salt dissolved in a tumblerful of cool, but not cold, water, and drank immediately before breakfast. Persisting in

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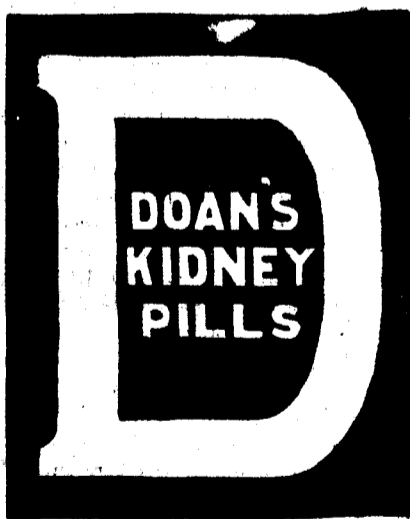
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this habitually, I found that it acted most benignly on the throat, stomach, heart and lungs. It is nearer to "the elixir of life" than any substance I am acquainted with, and if it were an expensive article it would be in greater request as a consummate remedy for mortal ills. Some people think that I am a crank on this subject, but I know what it has done for me and I prefer being that kind of a crank than becoming, as a majority do, prematurely old, infirm and "drug fiends."—J. R. Randall, in Catholic Columbian.

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